

CHRISTIAN TELESCOPE.

VOL. 2.

"YE SHALL KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE."—JESUS CHRIST.

NO. 40.

| \$1 50 in advance. |

PROVIDENCE, R. I. SATURDAY, MAY 6, 1826.

| \$2 at the end of the year. |

CHRISTIAN TELESCOPE.

PRINTED AND PUBLISHED EVERY SATURDAY,

By BARZILLAI CRANSTON,

At No. 8, North Main-Street (3d story) near the
Market-House.

Rev. DAVID PICKERING, Editor.

HUMAN FRAILTY.

Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world. James i. 27.

The frail texture of man, both as respects his body and mind, renders him liable to be deceived in almost every employment of life. If he follows the natural inclinations of his heart, if he hearken to the voice of his nature, and engages in undertakings which he fancies innocent and profitable; or, if he by their influence be led to the commission of actions which appear commendable, unless directed by some more powerful causes than appertain to his own being, they are liable to be subverted, the appearances as he progresses are liable to change, and every step he advances to unfold to his understanding, difficulties which he never before discerned, effects which he never imagined they would produce, and various considerations which would unavoidably operate so powerfully upon his interests, as to excite a desire in his heart that he had not commenced the undertaking, that it might not be completed, or force him to the use of means by which its progress might be arrested.

In religious as well as social life, men are also liable to deceptions, and are continually exposed to the false allurements of selfish gratification under the mask of holy sanctity. They employ themselves zealously in projects which have no aim whatever but their own individual ease and aggrandizement, and at the same time fancy they are doing the most generous acts, and exercising the noblest powers of which they are susceptible. And the difficulty rests here; instead of doing good they are striving to make themselves appear so—instead of *practising good actions*, they are endeavouring to *establish a good profession*. A profession is one thing, and the practice of what is professed is another.

If we peruse the pages of history, and trace the proceedings of generations that have gone by, and view the transactions of men that have passed from the grand theatre of human actions: if we view their rise, progress and conclusion, as they relate to the human family, we shall find the truth of these observations stamped upon every proceeding. In the earlier ages of the christian church, "when darkness covered the earth, and gross darkness the people," in all the numerous sects and parties, we find but few traces of pure christianity. They professed to observe a religion whose precepts taught them to consider all men as their equals, children of

the same Parent, and inheritors alike of his bounties. They professed a love for their Maker and for their fellow-men, and held up the same views to others by which they pretended to be actuated themselves. They depicted in lively colours, the advantages which virtue gives over vice, and with lips as eloquent as nature, described the peace and happiness which awaited the votaries of religion, and the evils to which they exposed themselves, who disregarded its precepts. But amid all these professions, professions which would do honour to human nature, how did they act?—Did their practice conform to their professions? No! The faithful pages of history speak a different language. On them are written the record of their strifes, the neglect of the duties of their professions, and their total inattention to their precepts. The blood of martyrs crimsoned the steps of the scaffold, and their ashes whitened the plains, where they suffered in the cause of justice, equality and right. Their persecutors forgot the mild precepts of their religion—disregarded the dictates of reason—the rights of conscience—the birth-right of intelligence—trampled on the prerogatives of God, and doomed their fellows to death.

While these transactions were going on, the actors in the several scenes no doubt thought themselves in the right; various unforeseen considerations acted powerfully upon their interests, and caused them unawares to violate the principles of their professions even when they imagined they were acting according to its dictates: they considered not the evils they caused, nor the injuries they inflicted; their own individual desires, interests and pursuits blinded their reason, and deceived their hearts; their religion was vain, for it wanted the force of example. While engaged in these scenes the "fatherless and the widow" were neglected in their afflictions; the hand of poverty was laid heavy upon their heads, they supplicated in vain, their ears were deaf to the cries of misery, their hearts were steeled against the groans of distress.

Thus in the earlier ages of the world, were the dictates of religion disregarded, and its precepts set at naught: instances might be quoted in which these things appear too plain for denial. But without going back so far, we may save ourselves the labour and derive more advantage by attending to the state of christendom at the present day—We need not go back to the burning of Survetus by the pious Calvin—we need not enumerate the names of the numerous martyrs whose blood amply attests the sincerity of their professions—nor need we pry into the dungeons of the Inquisition, for examples of incongruity in the professions of christians. No.—We need only turn our eyes to the objects which now surround us, we need only examine the professions of christians in our own time, and compare them with their actions, to discover sufficiently and clearly the want of the practical part of the christian religion. Christians, now, as then, profess to believe that

all men were created free and equal—that all derive their being from the same source—all draw their breath from the same fountain—all live upon the bounty of the same Being, who is the universal Father, Friend and Benefactor of all created intelligences.

One would suppose that while men entertained such views, they would endeavour to make each other happy; that they would use their exertions to please and to do such acts of kindness as would be most acceptable to each other. But how different is the fact?—The smallest difference of opinion upon almost any subject places the actors at variance—The natural and moral relation each bears to the other is forgotten, and all better feelings are absorbed in a sensual animosity. But, from whence do these feelings arise?—Where are their sources to be found? Are they derived from the principles of their professions? Do they spring from the dictates of the christian religion? No! Far from it—"pure religion, and undefiled before God and the Father," inculcates no such duties; mild as the serenity of the morning, it spreads its pure rays through all creation, enlivening as it spreads, every soul, and cheering as it prevails, every heart. Animosity never found a resting place beneath its shelter; vice never sprang from its principles; and malice never was supported by its spirit. We must look to some other source for the cause of these actions, and this may be found in the breast of man. It originates in a selfish interest; an interest which regards the well being of *self*, and views with indifference every object disconnected with it. Until these are eradicated, mankind can never expect to enjoy peace or contentment, but must for ever be the prey of their own fancied interests, and the fearful forebodings of an envious and malicious spirit. How much it becomes us therefore as men, as christians, to use our utmost endeavours to conform more to those pure principles of religion and morality which every object around us brings to our view, and to strive to eradicate those vicious propensities from our minds which alone debar us from the enjoyment of that peace and felicity which flows from a knowledge and practice of those moral virtues which adorn the christian. Let us strive to imitate the example of our divine Lord and Master, "who when he was reviled reviled not again," "that others seeing our good works may glorify our Father which is in heaven!" G.

AWFUL WARNING.

We learn from the Zion's Herald of the 12th ult. the truly distressing intelligence of the loss of a whole missionary family, including five missionaries, on their passage from St. Kitts to Antigua. The Editor of that paper seems to be greatly at a loss to discover the cause of their death. He asks, after enumerating the several capacities which they filled among their fellow-men—"Why then, are they tak-

en away—taken in such numbers—taken away in the midst of their usefulness, and before they had attained the meridian of life." As we do not like to see our neighbours in trouble unnecessarily, we would just hint to friend Badger, the probability that they were taken away as a warning to others, that they should desist from their attempts to convert the Pagans to barbarism, and impose the shackles of despotism upon their countrymen, from whose hard earned substance they derive the means of sustaining their own existence. We seriously advise all concerned, to take warning and desist from their heathenish attempts to establish the Redeemer's kingdom by such unhallowed instruments, as money, before the like judgments come upon them. G.

A MODEST HINT.

We are credibly informed that a certain Rev. — of this town took occasion recently to state in his pulpit publicly, that the "Philosophy of the present day, (meaning Universalism,) denied the existence of celestial beings called angels." This statement was made no doubt with reference to Mr. Pickering's labours for the three last Sabbath evenings, in considering and explaining that noted passage, (Jude 6 and 7 verses,) upon which the more favourite sects of the day have chiefly depended for their absurd doctrine of the fall of the Angels. (i. e. celestial beings.) We would merely ask this Rev. — upon what authority he made that statement, and how he could assume the blasphemous audacity to rise in a house dedicated to the service of a God of truth, and in defiance of reason, and his knowledge of the truth, insult his hearers by declaring a falsehood so plain and bold, that it would have disgraced the lips of "fallen angels" themselves. He (if he heard those lectures at all, and if he did not, he is so much the less excusable for making the statement;) is well aware that instead of denying the existence of such beings, as angels, the speaker once at least plainly and unequivocally declared; that he did not deny or disbelieve the fact, and cautioned his hearers not to misunderstand him, and afterwards pervert his meaning by a misrepresentation of his words. We regret to say that as far as our knowledge extends this caution was attended to by all, but by one of the last that should ever have been guilty of the crime of misrepresentation—a clergyman; and he is cautioned to take warning, lest by a repetition of the same conduct, he be surprised to see his name, printed in plain letters, in the same line with the appellation it deserves. G.

Our readers will discover by a reference to our Prospectus, in the last column, that upon more mature consideration, it is concluded to put the "Christian Telescope and Anti-Theocrat" at \$2 per annum in advance, and \$2.50 in six months, instead of \$2.50 and \$3, as before proposed. We have concluded to take this course, not because the paper can be afforded at less than before proposed, with our present number of subscribers; but because we are aware of the heavy tax already upon the public from the multiplicity of publications, and from a thorough conviction that our work will be

more useful, by reducing its price to the means of almost every individual. We rely upon the generosity of our present patrons for the continuation of their subscriptions, and upon the liberal and enlightened of the community, for the additions we anticipate to our present list of subscribers, upon which alone the continuation of our labours will depend.—Some alterations have also been made in the Editorial department, which will be conducted by an association of Gentlemen.

FOR THE CHRISTIAN TELESCOPE.

To the Rev. Jacob Wood,

REV. SIR—I have lately been favored with the reading of your "Sermon on the salutary design of punishment," and for the most part consider your arguments on that subject to be *conclusive*. But there are some difficulties attending this subject that I confess I am unable to solve, and if you will have the goodness to explain them, you will greatly oblige an honest inquirer after truth. It is not my design, sir, particularly to controvert your Sermon; but present for your consideration some of those objections to the idea of *disciplinary punishment*, which I am unable to reconcile with scripture.

You state in your Sermon, "that all punishment inflicted by the Deity upon the disobedient, whether in this state of existence or another, is disciplinary, the salutary means of grace to humble, subdue, and reclaim the transgressor." Now, if all the punishment inflicted upon the disobedient, "is the salutary means of grace, to humble, subdue, and reclaim the transgressor," is not such a punishment on the whole a *real blessing*? This I presume you will not deny. But, if it can be proved from scripture that punishment is a *curse*, then your ideas of the nature and designs of punishment must be *erroneous*. We read in I. Cor. xvi. 22—"If any man love not the Lord Jesus Christ, let him be *Anathema Maranatha*," that is, *accursed*. And in Mat. xxv. 41—"Depart from me, ye *curse*d, into everlasting fire prepared for the devil and his angels." It seems to me altogether erroneous to say that the punishment here spoken of, is a mere *wholesome discipline*, designed to reclaim the offender. You may possibly evade this difficulty, by saying that the punishment here threatened is not called a *curse*; but the *subjects* of this punishment are called *curse*d. But I would inquire how that the *subjects* of this punishment can be called *curse*d with any degree of propriety, unless the punishment itself is a *real curse*?

I suppose, sir, you will be willing to admit that punishment in the future state is the penalty of the divine law; and according to the scriptures this penalty is a *curse*. "For as many as are of the works of the law are under the curse: for it is written, *curse*d is every one that continueth not in all things which are written in the book of the law to do them." Gal. iii. 10. See also Jer. xi. 3. It seems absurd to suppose those curses to mean no more than wholesome discipline, designed to reform the sinner. Again, we read, that "Christ redeemed us from the curse of the law, being made a curse for us." Gal. iii. 13. Now, if future punishment be the penalty of the divine law, and this penalty be a *curse*,

(which I think is fully shown,) then it would follow, that Christ hath redeemed us from a wise and wholesome discipline, necessary to bring us to repentance; and this he effected by suffering such a discipline, intended to bring him to repentance.

Again; if the future punishment of the wicked be disciplinary, why are not the same or similar words and expressions made use of to express this punishment, that are used to express the chastisement of the righteous in this life? While it is said of the wicked, they shall be *destroyed*, shall be *accursed*, *accursed* of God, *damned*, their *hope* shall be cut off, and their expectations shall perish, &c.—it is said of the righteous, "If ye endure *chastening*, God *deleth* with you as with sons." "It is good for me that I have been *afflicted*; that I might learn thy statutes." Heb. xii. 7. Psalm cxix. 71. See also Rom. v. 3. 4.

Lastly; if the torments of the damned are the means of grace, it appears to me that other means of grace must be called *curse*s; such as the word *ordinances*, and *Spirit* of God. But who would not be shocked to hear the word and spirit of God called *curse*s? By answering these inquiries through the medium of the Telescope, you will much oblige a sincere inquirer after truth. MNASON.

FOR THE CHRISTIAN TELESCOPE.

A SAVIOUR'S LOVE.

O, see him in an infant form—

With brow so fair and eye so mild,

The smiles of love his face adorn,

And grace surrounds this heav'nly Child!

Around his head a halo throws,

A brilliant light that ne'er shall cease;

That light with fervour ever glows,

And to the mourner whispers peace.

The broken heart he wept to bind—

The wounded spirit sought to cheer,

Gave to the contrite health of mind,

And grants a smile for ev'ry tear.

How pure the precepts Jesus taught,

From sacred lips sweet accents fell:

"Message of love for all I've brought"—

O sinner hear the Saviour tell.

He quit the court where angels tread—

A father's throne and royal state;

And "had not where to lay his head,"

Indulgence of a menial's fate!

Hunger and thirst and cold he bore,

The midnight dew and noon-day sun:

His flesh with cruel irons tore,

Deny'd—betray'd—this wear'd One.

The very foes for whom he bled,

And toil'd, and knelt, and often moan'd;

A crown of thorns plac'd on his head,

And all his sorrow basely scorn'd.

They mock'd his last and bitter groans,

His side they pierc'd with barbed spear;

Revil'd his deep and bleeding wounds,

And to his cries gave deafen'd ear.

But now, my God! his pains are o'er,
He has perform'd thy gracious will:
Loud Sinai's thunder heard no more,
For gospel news is "small and still."

Hail sinner, hail of ev'ry clime!
A passport now he joys to give;
Beyond the age of fleeting time,
In Jesus' name, in glory live.

Lift up my soul, a grateful pray'r,
To him who lov'd, thro' life and death;
Until thy spirit's wafted where
Thou'lt praise with never-ending breath.

ETHELINDA.

Hudson, N. Y. April 4, 1826.

SELECTIONS.

FROM THE GOSPEL HERALD.

HEREDITARY AND TOTAL DEPRAVITY.

Mr. Editor—The doctrine of hereditary and total depravity, seems to lay at the very root, and in fact is the foundation of most of the absurdities, and is one of the most pernicious errors in Christendom. Were it true, nothing could be more discouraging to human exertions to do good. Yea, according to this sentiment, the precious few, whose pride or vanity can persuade them that God has changed their hearts, not for any works of righteousness which they had done; but according to his own purpose and grace; (for, before they were changed, if not since, they were, according to their own confession, as bad as others;) this precious few, I say, have done, are now doing, and will finally do all the good there is or can be done in the moral world: that is, all that is considered good in the sight of God; for all others (they themselves being judges,) are "averse to all that is good, and wholly inclined to all that is evil!" And as this doctrine is eagerly embraced by some who are looked upon, and bear the name of Universalists, at least, in the eyes of the world, and as the following text is sometimes brought to prove it, and seems to come as near proving it as any text which can be brought, I have thought proper to offer you a few comments upon it, that your readers may see what kind of testimony is often resorted to, to support a darling tenet.

Psalm li. 5. "*Behold, I was shapen in iniquity; and in sin did my mother conceive me.*" This Psalm was composed by David soon after Nathan the prophet came to him, and had charged him with the awful crime, of which he knew he was guilty, with Bathsheba, the wife of Uriah the Hittite, whose husband he had caused to be slain to cover his own guilt! Now, if David had been totally depraved, how could any one have expected better things from him? And if he *inherited* that depravity from his parents—if it was born into the world with him, it was his misfortune, and not his fault!

David does not appear to excuse himself in the least; but, on the contrary, he says, "I acknowledge my transgressions; and my sin is ever before me." His words, therefore, are to be construed as an apology, rather than as an excuse for his sin. But this apology, as I shall endeavour to show, has no refer-

ence to the sin of his mother, anterior to his birth; much less to the sin of mother Eve.

The truth of this statement will depend on the two Hebrew words rendered *was shapen*, and *did conceive*, in the text. My object will be to show, that even if these words will admit of being thus rendered, any where, they should not have been so rendered in this text; and by so rendering them, the sense of the text is perverted. My proofs shall be all brought from the Scriptures themselves.

The first word, *NULLTI*, is used in the same sense exactly, (that is, in the same mood, person, and tense,) only in Prov. viii. 24, 25, where Solomon is speaking of wisdom, whom he makes to say, "When there was no depth, I WAS BROUGHT FORTH—before the hills WAS I BROUGHT FORTH." Here the word is properly rendered, *I was brought forth*; but if it had been rendered *I was shapen*, here, what idea of *shape* could any one give to wisdom? Again, Psalm xc. 2. "Before the mountains were brought forth, or ever thou hadst formed (i. e. produced) the earth and the world," &c. Here the word is rendered "hadst formed," but it would have been better *hadst produced*—that is, by creation, from the womb of eternity. Isa. li. 2. "Look unto Abraham your father, and unto Sarah that bare you." I would ask, can this possibly mean *shapened*? If mothers had it in their power to give *shape* or *form* to their children, is there any one who would not have handsome children? Again; whatever was David's shape or form, if there was any fault in it, on whom will that fault rest? *Ans.* On him who formed him! See then, Job xvi. 13. "His hand HATH FORMED the crooked serpent." Here the same word in the Hebrew is rendered *hath formed*. Now, did not the same hand that *produced, brought forth, or, if you please, FORMED* the crooked serpent, equally *produce, bring forth, or FORM* David? But David evidently alluded to his birth, and to no circumstance prior to it; as much as if he had said, "Behold, I was brought forth (or born) into iniquity. That is, into a wicked world! And this is the first apology I offer for my sin." But this is not all.

2. "In sin did my mother WARM me." That is, nourish, cherish, embrace, or bring me up. The Hebrew word, *HMTNI*, is susceptible of all these meanings, but cannot mean, *did conceive me*, as applicable to the mother of David. It is rendered by the learned Tremellius, "et in peccato *FOVIT* me mater mea." For it is from *foveo*, 1. *To keep warm.* 2. *To cherish, or nourish.* 3. *To feed, or maintain.* 4. *To make much of, to favour, to fondle.* 5. *To love and embrace.* 6. *To espouse, or favour.* 7. *To foment, or bathe, with any liquid thing.* And let any one compare all the places where the Hebrew word is used, and he will be convinced that this is its true meaning. Although we read the word *conceive, conceived, &c.* so often in the Old Testament, in relation to females, yet it is invariably a different word in the Hebrew, and not the one under consideration. I am aware it is applied to Jacob's cattle, Gen. xxx. 38, 39, which *grew warm* (modestly used to express a different circumstance) when they came to drink before the *rams*: but see verse 23, of the same chapter: "And *she* (Rachel)

conceived, and bare a son, and said, God hath taken away my reproach." Here we find a different word in the Hebrew, in the same chapter, and the one that is invariably applied to females in this sense. But the one under consideration never is so applied, unless it be in our text, which application, as we contend, perverts the sense. David would be about as likely to say *shapen* and *conceived*, as a person would to say, I was *brought up* and *born* in such a place. It is putting, if I may so speak, the *cart* before the *horse*! He would have said, *was conceived* and *shapen*, if he had meant what the translators say.

Gentlemen of the clergy, of all denominations, look at this, and cover your faces with blushes, whenever ye shall make use of the above text again, to prove a doctrine so dishonourary to God, and so paralyzing to every laudable effort of man, as that of *hereditary and total depravity*!!!

ALETHES.

MORE SUICIDE.

A few weeks since, in the town of Halfmoon, Saratoga county, (N. Y.) a Mrs. Coon put a period to her life by cutting her throat with a razor, leaving an infant child and a fond husband to mourn her untimely and shocking exit. She was a member of a Presbyterian Church, but became impressed that she had partaken of the eucharist unworthily—and was doomed to the pains of an endless hell!!

It is but a few months since, that a Mr. Owen, a member of a Baptist Church, who lived only a mile and a half from where the above-named suicide took place, (in Stillwater,) committed suicide, by *hanging himself*, under similar impressions with those of Mrs. Coon.

Evam. Rest.

Mr. Southney Bond, of Raleigh, (N. C.) put an end to his existence, a few weeks since, by cutting his throat with a razor. He was a member of high standing in the Baptist Church, and maintained a character in all respects favourable to his profession.

N. C. Register.

FROM THE ALBANY MICROSCOPE.

LAUDABLE & UNCOMMON MUNIFICENCE.

"*I was sick and in prison, and ye visited me.*"

We have just been informed, by one who knows the facts, that the prisoners who were confined in our county jail for debt, have lately been liberated by a gentleman of this city, belonging to the much persecuted and contemned profession of a *play actor*. Their debts were all paid, their prison doors were thrown open, and they were allowed to leave their gloomy cells, for the bosom of their families and friends.

How amiable is such a sight as this! And what an extactic joy must thrill through the heart of the benevolent philanthropist, whose goodness of heart had prompted him to do so praiseworthy an action, as he beholds the poor prisoner made free, and feels the warm tear of gratitude trickling upon the hand that burst his bonds asunder! It was an action worthy of a man, and one which good angels must have delighted to witness.

Now, where is your Priest or your Pharisee—your Levite or your sable-clothed and long-visaged professor of sanctimoniousness—who would have "gone

and done likewise?"—Alas! Echo answers "where?"

The Theatre has been cried down, by our pious divines, as the hot-bed of vice—the school of Satan—the broad road to hell, &c.—and we have been loudly warned from the pulpit, of the dreadful danger which we were in from the wicked and contagious examples, and the smooth and enticing allurements of those reprobate wretches, the *play actors*; (and now admitting this to be the case) if such as this are the examples they set us, God send us more such reprobates, say we, and give our Priests and other professors, hearts to follow their examples.—Let those who have been so long teaching us the *theory* of good works, now come to the *play actors*, and learn to *practice* them. Yes—for more than a year past, have denunciations been fulminated from the pulpit, morning, noon, and night, by the well-fed parsons, against the stage and those connected with it; and even, in one instance, the rites of sepulchre were, in effect, denied, and the feelings of a parent—an unprotected female—outraged, insulted, trampled upon! Every base and unmanly mean has been made use of to persecute, defame, and put down, the Theatre—yet, when we boldly demand, when did Rev. Ferris, Alburtis, Ludlow, or Weed, ever take one mite from their well-filled coffers to relieve from imprisonment a poor debtor, or for any other charitable or meritorious object? Let their own consciences answer the question.

It is worthy of remark, that by the last report of the American Bible Society, (an overgrown and bloated institution, on the funds of which, feast many a lazy, hypocritical, Missionary agent,) that Albany, our own pious Albany, stands highest on the list of contributors—several hundred dollars having been wrung from the "congregations of the Lord" among us—and that, too, while poor prisoners were left to famish in our jails, and haggard poverty was invading every corner of our streets, causing the widow to weep, and orphans to moan, for the want of a pittance from the funds thus squandered to fill the coffers of Juggernaut. Blush, ye minions of priestcraft, that you could thus be persuaded by selfish priests to abuse and pervert the sacred name of Charity!

Remarks by the N. Y. Telescope.

Do the ministers and professors in New-York manifest as much of the fruits of religion as this play actor? By way of proof, let us mention a circumstance which occurred the other day.

Mr. Cyrus White, confined in the debtor's prison, for non-payment of a government debt, petitioned, in the name and behalf of his fellow-prisoners, to the Rev. Dr. Spring, and the Rev. Dr. McCaully, to visit and pray with them, &c. But these gentlemen, it seems, paid no attention to their requests. They could neither get their prayers or their alms.

Now, reader, who shows the best fruits of religion, these priests, or the above mentioned stage actor? Judge ye!

ANECDOTE.

Bring up a child in the way he should go.

A pious and zealous mother of orthodox sentiments, had a favourite son, to whose religious educa-

tion she devoted uncommon attention, instructing him in the good old way, as she called it, of the Catechism; instilling into his mind, the charming doctrines of partial election, reprobation, the trinity, endless misery, and the like; never permitting him to attend a meeting or read a book, by which he might be in danger of inhaling the principles of Universalism. When the son became of age, he had a serious curiosity to hear one of those awful preachers, against whom he had heard so much from his dear mother and her friends. He attended a meeting, and the preacher happened to dwell on the absurdities and contradictions of the Catechism. His mind was enlightened, and he, by reading the scriptures carefully, became convinced that the Universal doctrine was true. The old lady heard of his conversion, and immediately posted off to see him. After the usual civilities, she screamed out, as if in affright, "Why, my dear son! I am told you have become a Universalist. How could you depart from the way I brought you up in?" The reply was, "the reason is obvious, dear mother, you educated me in a wrong way, for your own Bible tells you, that if you 'bring up a child in the way he should go, when he is old he will not depart from it.'" *British Colonist.*

LINES.

They show'd me the Lord on his throne,
All arrayed for the last fatal day;
They spake of his "terrors" alone,
And I shrank from the scene with dismay.

They called him my "Father"—and led
My steps to the altar of grace;
Encouraged, I lifted my head,
And caught the sweet smiles of his face.

My Father! this bosom of stone
With the tempest of wrath might have striven;
Thy mercy has made me thy own,
And I long to be with thee in heaven.

* * The favours of ELLEN and LYDIA are received, and will appear soon.

Errata.—From a hasty revisal of the proof-sheet last week, two errors were overlooked: in article "Conviction," the words "only the convicted," should read *only the unconvicted*; and instead of "preachers of immortal souls," (article "Spirit of Missions," 10th line from the end,) should read *purchasers of immortal souls*.

MARRIED,

In this town, on Monday evening last, by Rev. Mr. Edes, Capt. C. B. Pearce, to Miss Martha W. Gladding, all of this town.

On Tuesday evening last, by Rev. Mr. Webb, Mr. Increase Sumner, of this town, to Miss Nancy V. Lewis, of Cumberland.

On Thursday evening last, by Rev. Mr. Pickering, Mr. Thomas Doyle, of New-York City, to Miss Martha Dorrance Jones, daughter of the late Capt. Ger-sham Jones, of this town.

DIED,

In this town, on Monday last, Mrs. Sarah Tarp, widow of the late Mr. John Tarp, aged 67.

On Tuesday last, Edward Albert, son of Mr. Thos. L. Crapon, aged 18 months.

On Tuesday evening last, Amey, infant daughter of Mr. John R. Burrows, aged 10 months.

TO OUR PATRONS AND THE PUBLIC.

As the present volume of the Telescope is drawing towards a close, we deem it proper to announce to our patrons and the public in general, that in accordance with the wishes of a number of our present subscribers, it is proposed at the commencement of the third volume of the Christian Telescope to enlarge it to double its present size, and print it on good paper and with new type. By this arrangement it can be afforded at \$2 per year, if paid in advance, or \$2.50 in six months; so that our patrons will receive nearly double the matter which the Telescope now contains, for an addition of but one third of the present price. The title will also be altered to the

CHRISTIAN TELESCOPE,

AND

ANTI-THEOCRAT.

And, in consequence of the little time which the present Editor is enabled to devote to it, from the press of the other duties more connected with his situation, the editorial duties will be conducted by *An association of Gentlemen.*

This arrangement is rendered in a measure indispensably necessary, from the present limited size of our columns, which frequently compels us to exclude matter of general interest, to admit other, of a more local nature: Our subscribers at a distance, are thus deprived of some part of the matter of interest to them, which it would otherwise contain.

The title of the work will be altered to the *Christian Telescope, and Anti-Theocrat*, to conform more to our future course of proceeding:—No person who possesses the smallest advantages of information, and whose mind is not beclouded by the cunning artifices of a pampered priesthood, can doubt the fact, that the rapid strides which sectarians are making in our country, is towards their own aggrandisement, & the establishment of a Theocratical form of government. To the subversion of these attempts, and of that beggarly system of oppression, to which all classes of the community are subject, from the establishment of Bible, Missionary and Tract Societies among us, under the specious names of Charitable Institutions, and which have for their real tendency the establishment of Ecclesiastical power under an odious priesthood, together with the dissemination of the spirit of free inquiry, will be the design of the paper.

It is offered to the public with the full and perfect assurance, that the object is one of sufficient importance to entitle it to their attention and patronage, which the Editor doubts not it will receive from a liberal and enlightened community, who prize equally their lives and liberties, and who are mindful of the vast sacrifices with which they were purchased.

Printers and Editors with whom we now exchange, by noticing this intended arrangement, will confer a favour on the Editor. Others, by conferring the same favour, will be entitled to the same privilege.

Agents, who obtain subscriptions for six copies, will be entitled to the seventh gratis.

Subscriptions must be returned as early as the first of July ensuing, and all communications designed for this paper directed to the "*Telescope and Anti-Theocrat*," Providence, R. I.

* * Our present subscribers will be considered our future patrons until they signify to the contrary. *Providence, April 29, 1826.*

* * Hymn Books, in plain and ornamental bindings, may be had of S. W. Wheeler, 1104 Westminster-street, and of Mr. Pickering. Societies supplied with Mr. Pickering's Hymn-Book, at \$50 per hundred, bound.

JOB PRINTING

Neatly executed at this Office, at short notice, and on favourable terms. Justices' Blanks for sale.